



COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

Organic Farming is Not Enough

by Allan Savory

This article appeared in the Nov/Dec '93 issue of THE NEW FARM, and is reprinted with permission of the Center for Holistic Resource Management in Albuquerque, New Mexico.

Agriculture makes civilization possible. But often it so damages the natural resources it relies on that it brings down the very civilization it once supported. Armies change civilizations. Bad farming destroys them. Ill-suited agriculture has ended more civilizations than armies have crushed – and done it more permanently.

The failure of cities begins the demise of a civilization. So we must include our most unmanageable urban centers in our solutions if "sustainability" means more than creating a rural lifeboat.

Historically, cities have failed when their supporting agriculture could no longer feed them. Impoverished land leads to poor people, urban drift, social breakdown, rising bureaucracy and often war, thus masking the cause of the failure. We seldom make this connection today, because agricultural input industries enable us to bolster food production on deteriorating soils.

As long as oil and coal reserves last, these

practices can continue. But they mask a dangerous situation: Where a city's life once relied upon the life of surrounding soils, now it depends heavily on finite reserves of ancient organic matter in the form of fossil fuels transported great distances.

Through the technology of chemicals and machines, we believed we had found the key to our civilization's survival. However, it is increasingly clear that modern agriculture, despite its impressive production, is producing more eroding soil than food.

Farmers are now taking the lead, followed by some scientists, in the move away from industrialized agriculture toward what is generally referred to as "sustainable agriculture," and more specifically as organic, regenerative or biodynamic agriculture, or permaculture, or integrated resource management.

All of these alternatives agree on some basic needs: to get away from large-scale monoculture cropping, big machines and heavy reliance on petrochemicals; to return to crop rotations, intercropping and polycultures using composts, manures and organic fertilizers; and to remove cattle from fragile, dry lands and run them only in intensively-managed pastures.

There is unfortunately no evidence that these practices are significantly different from those used by farmers before we discovered coal and oil, their chemical byproducts, or heavy machinery. Remember that those early farmers, with much more knowledge of so-called sustainable agriculture than we possess today, failed to sustain even their more modest cities, and thus their civilizations.

Where did they go wrong? In societies doomed by farming, the causes seem first of all to be dependent upon the climate.

In the highest rainfall, humid areas of the world, cities appear to have been abandoned when large-scale crop farming caused mass nutrient leaching. Subject to high rainfall, soil cannot hold nutrients, which are kept cycling mainly in living and dead plant and animal material. When deep-rooted trees are felled to plant shallow-rooted crops or pasture, the rich topsoil rapidly loses organic matter – and then all nutrients – as the rain leaches its lifeblood too deeply into the soil profile.

In seasonal rainfall areas, where the highest human populations developed and agriculture probably arose, the fate of the cities followed the fate of the watersheds surrounding their crop lands. Healthy watershed soils, whether grassland or woodland, are high in biological diversity and absorb rainfall quickly and release it slowly. Once that biodiversity is damaged, the same soils absorb rainfall slowly and release it quickly.

This results in increasingly frequent and severe droughts and floods that eventually destroy irrigation works, dams and crop fields and force people to abandon the city. The Chinese have maintained some of their croplands in healthy condition for 4,000 years, yet they're in enormous trouble now due to the deterioration of their watersheds.

Apart from Egypt, where annual deposits of silt from the Nile River have sustained an urban civilization for centuries, the longest sustained success appears to be in the areas where rainfall is relatively low but humidity is well-distributed through the year. These areas, covering much of Europe, fared moderately well for generations with what today we'd call "organic" agriculture. It's only in recent times, as

they've strived to industrialize their farming, that they've accelerated the destruction of their agricultural foundations.

We keep focusing on a need for sustainable agriculture when what we really need is a way to sustain cities and industry. We know how to create a sustainable agriculture for small communities in humid environments. Based on some resource-management discoveries we've made in recent years, I think we can keep rural village life going in seasonal rainfall areas as well. But we have absolutely no idea of how to sustain cities and industry in either type of environment with so few people on the land and so many billions in the cities.

If we cannot develop an agriculture that will ecologically and socially sustain industrialized society, then we have only two options: abandon large cities or destroy life as we know it in a futile effort to prop them up. We are going to have to find out what size city truly can be sustained in the different regions of the world and what proportion of our various populations needs to be on the land producing food in a sustainable manner.

Sadly, little thinking along these lines is occurring, because the scholars and bureaucrats who advise governments are so disconnected from the ecological realities of food production. Comprehending the connection between land, people, wealth and cities grows ever harder, even for the "well-educated." It's clouded by the focus on oil-dependent wealth. And voices raising alarm in the countryside are seldom heard, because political and economic power also is concentrated in the cities.

Neither "organic" nor industrial agriculture is able to promise any real hope for sustaining cities, so we need to develop a new agriculture. The agricultural, industrial and urban sectors are so interwoven, the answer cannot come from agriculture alone, though many seek it there exclusively.

We need economic models that account for biological capital and finite resources. How can we say that agriculture contributes positively to America's wealth when our greatest annual export by weight is eroding soil? If soil were seen as the biological capital it is, we'd make more realistic assessments.

We cannot have constant economic growth in a world of finite resources that function in cycles.

For example, you have a certain quantity of blood in your body. It cycles, can be lost at a slow rate and built back at a slow rate. You can't call it sound to sell your blood at an accelerating daily rate and never replenish it. It's the same with the organic matter in the soil. There is a limited amount of it, which cycles slowly through birth, growth, reproduction, death and decay. Small losses can be tolerated, but organic matter basically shouldn't be used up faster than it can be replenished.

We need to bring humans, land and wealth (in the form of biological capital) together as one indivisible whole for management. This is what we're attempting to do with the process I've titled Holistic Resource Management. Although the concept is still in its infancy, we have something that's working. It's based on the premise that humans for millennia have managed their agriculture using a subconscious decision-making model that did not account for "whole" situations, and in which only limited "tools" were considered: technology, fire, rest/fallow and "friendly" organisms.

The biggest limitation of these tools was that none ensured the cycling of carbon back to soil in seasonal rainfall environments. In these situations enormous amounts of vegetation are left standing at growing season's end, unable to decay because microorganism populations decrease sharply at the same time of year. On the plains and prairies in America's past, large herds of bison, antelope, deer and elk assisted in the decay process by grazing or trampling the standing vegetation, clearing the way for new growth in the coming growing season.

In creating the Holistic Resource Management model, we added two tools – grazing and animal impact – to ensure the carbon cycle was restored. This is a vital step in the seasonal rainfall areas that cover at least two-thirds of the earth's land surface, including its watersheds.

To enable us to consider "the whole," the holistic model first asks you to identify the people involved in, or affected by, "the whole," including the land area involved and the wealth that can be generated

from that land. These people then set a three-part goal that describes the quality of life they desire, what they must produce to sustain that life, and the landscape needed – as it must be far into the future – to sustain that production.

The model then lists the four fundamental processes that drive our ecosystem: water cycle, mineral cycle, energy flow and the community dynamics of biological "succession." All management actions are taken in light of how they will affect these four processes. Actions are tested to ensure that they are ecologically, economically and socially sound, and that they will lead toward the goals.

Traditional organic agriculture could not, and modern industrial agriculture cannot, sustain cities, particularly today's mega-cities. But with new economic thinking and Holistic Resource Management we have real hope we can develop the necessary new agriculture. However, to do this will demand all the openness and creativity we can muster, bringing together the tremendous knowledge available in old practices and in mainstream agriculture. We must collaborate to find answers to bigger questions than we've been asking so far.

We do know that if we are to sustain our own civilization, the new agriculture will have to concern itself with the problems of cities and industry, as well as facilitate the necessary links between urban and rural areas.

Allan Savory is the founding director of the Center for Holistic Resource Management, Albuquerque, NM, a nonprofit organization dedicated to restoring the vitality of communities and the natural resources on which they depend. Call 800-654-3619 for more information about the Center for Holistic Resource Management.



Biological Literacy

Going Beyond the Genetic Drive to Reproduce

by Mary Batten

The following article is from the June 1994 issue of CALYPSO LOG, and is used with permission from The Cousteau Society, 870 Greenbrier Circle, Suite 402, Chesapeake, VA 23320.

We do not sing songs about having babies. We sing instead the sweet, sad melodies of love and spring, of dancing in the moonlight. But underlying all of the wonderful, foolish behavior is something that goes back to the first stirrings of life on Earth: the drive for reproductive success.

Like other male animals, men compete – sometimes violently – for the resources with which to attract females. Women, like other female animals, look for males who are able to provide for them and their offspring. When men and women first make visual contact – he assessing her looks, she the cut of his clothes – they may not realize that their reactions are a 20th-century manifestation of a basic and deeply-rooted biological urge to reproduce.

Swept off their feet by the excitement of sexual attraction and the addictive pleasure of mating, male and female act out an ancient scenario that usually results in pregnancy and birth. And therein lies our problem. We are adding one billion people – the equivalent of another China – each decade, which is more than in all the previous four million years of human evolutionary history. As a result, the planet's entire life-support system has become endangered.

To better understand our dilemma and what must be done to extricate ourselves, we need to look at the powerful influence of ancient biology on modern behavior. Curbing population growth poses an unprecedented challenge and continues to face obstacles because it goes against millions of years of genetic programming to reproduce without limits.

Evolutionary biology teaches us that the struggle for reproductive success dominates the lives of individuals of all species, from fruit flies and great

whales to human beings. "In looking at Nature, it is most necessary to keep the foregoing considerations always in mind – never to forget that every single organic being may be said to be striving to the utmost to increase in numbers," wrote Charles Darwin in *The Origin of Species* in 1859. Although humans would rather talk about love, sex and romance, these seductive distractions have reproduction as their biological goal.

Every environment, said Darwin, presents living things with pressures such as extreme cold or heat, flood or drought, scarcity of food, predation or limited space. Those that can withstand the pressures survive and reproduce, passing their genes on to future generations. Not all individuals are equally successful. Some outproduce others. Losers in the struggle to survive leave few or no offspring, and eventually suffer genetic death. Differential reproduction is what biologists mean by the term "natural selection."

For hundreds of thousands of years, early human ancestors were subject to natural selection just like other animals. Life was short and grim. Famine, disease and predation kept hominid populations small and in balance with their environment. But all this changed dramatically barely a century ago when humans developed technologies that intervened to eliminate some of the harsh controls on population and make resources more widely available.

Advances in sanitation and preventive health care, and cures for diseases that formerly killed young and old alike lengthened the human life-span and lowered infant mortality – all worthy objectives. Unfortunately, as Captain Cousteau has pointed out, contraception was not introduced at the same time. Quality of life improved worldwide, but the same benevolent technologies that freed humankind from natural selection also set the stage for the population explosion. Without natural controls, the genetically programmed drive to reproduce resulted in unprecedented population growth. Yet even in the face of increasing poverty and misery, some social and religious institutions continue to encourage uncontrolled reproductive doctrines that are no longer appropriate for the radical change in human ecology.

Anthropologists with training in evolutionary biology point out that much of human social organization evolved to regulate reproduction and encourage the births of more citizens, more taxpayers, more followers, more soldiers, more slaves. Before the invention of cheap, safe contraceptives, people had little choice in the matter. Biology and culture went hand in glove. The legal, political and religious institutions and customs of many cultures restricted women to a reproductive role, denied them education and participation in the political process, and hindered and undervalued their larger role in the economy. These practices continue today throughout much of the world. As Jodi Jacobson wrote in *Calypso Log*, October 1992, "Gender bias is a primary cause of poverty...and the single most important cause of rapid population growth."

Throughout history, marriage and motherhood have been the only way for most women to achieve status. Men have achieved status by providing for wives and children and by siring many children, especially sons. Each sex was rewarded for reproducing, but only women were punished for failure. Unmarried women have been traditionally ridiculed, pitted and scorned for not fulfilling their reproductive role. In many cultures a barren woman can still be divorced, ostracized or returned to her family for a refund of the bride-price.

Thus culture continues to support the ancient animal drive for reproductive success even though medical and public health interventions have irrevocably altered the conditions of life. Ignorant of the biological implications, humans have continued to reproduce as they did for millennia – only now more babies survive to adulthood, more adults survive to old age, and old age becomes older.

Distracted by technological successes and medical miracles, most humans failed to see what was coming. Population soared from 2 billion in 1932 to 5.6 billion today, only 62 years later. Now we find ourselves endangered by our reproductive success, which needs to be redefined as having fewer, better-cared-for children rather than all the children the human animal can bear.

The population crisis is an evolutionary pressure unlike any the human species has ever faced

because it forces us to deal with the most fundamental biological drive. Stabilizing population growth to replacement level clearly requires more than a technological fix. Merely distributing condoms and pills will not solve the problem; education is needed to change the minds and hearts of human beings whose attitudes, beliefs and cherished customs have been handed down from a pre-technological stage of development.

The need to limit population growth challenges institutions that encourage reproduction at all costs, restrict women to reproductive roles and foster sex discrimination to change their policies radically...

Can *Homo sapiens* grow up and relinquish some of the baggage from its ancient past? We live in the midst of a struggle to cope with a world vastly different from the one in which our ancestors evolved. "Our species spent over 99 percent of its evolutionary history as hunter-gatherers in Pleistocene environments," say evolutionary psychologists Leda Cosmides and John Tooby. "Human psychological mechanisms should be adapted to those environments, not necessarily to the twentieth-century industrialized world."

This means that many of our feelings and responses may be psychological leftovers from our hunter-gatherer past, maladapted to the crowded, polluted megalopolises where almost half of us live today. Much of the stress that modern humans feel may result from our psychological inability to keep up with our technological selves.

The need for biological literacy is urgent. Reading, writing and arithmetic aren't enough. We also need biology, introduced in kindergarten when children's normal intellectual development leads them to ask questions about themselves and the world around them. If people learn that the drive for reproductive success helped the species to survive under very different environmental conditions, they may understand why this behavior is making matters worse today. With knowledge and courage, politicians and social planners may be able to develop more intelligent policies. Already, education is having a major impact. Worldwide, as women become more educated, the birthrate drops.

Biological literacy coupled with birth-control technology provides the means of moving to a more rational level of social development where abilities other than reproduction are valued and nurtured. In this sense, effective, reliable, inexpensive contraception is the most revolutionary advance in human evolutionary history – but the revolution has not yet been fully realized.

"The time has come," writes Harvard biologist Edward O. Wilson, "to speak more openly of a population policy. By this I mean not just the capping of growth when the population hits the wall, as in China and India, but a policy based on a rational solution of this problem: What, in the judgment of its informed citizenry, is the optimal population, taken for each country in turn, placed against the backdrop of global demography?...The goal of an optimal population will require addressing, for the first time, the full range of processes that lock together the economy and the environment, the national interest and the global commons, the welfare of the present generation with that of future generations. The matter should be aired not only in think tanks but in public debate. If humanity then chooses to breed itself and the rest of life into impoverishment, at least it will have done so with open eyes."

Mary Batten is a former editor of Calypso Log and author of SEXUAL STRATEGIES: How Females Choose Their Mates.



Invasion of the Experts What are People For?

by Wendell Berry

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Since World War II, the governing agricultural doctrine in government offices, universities and

corporations has been that "there are too many people on the farm." This idea has supported, if indeed it has not caused, one of the most consequential migrations of history: millions of rural people moving from country to city in a stream that has not slackened from the war's end until now. And the strongest force behind this migration, then as now, has been economic ruin on the farm. Today, with hundreds of farm families losing their farms every week, the economists are still saying, as they have said all along, that these people deserve to fail, that they have failed because they are the "least efficient producers," and that the rest of us are better off for their failure.

It is apparently easy to say that there are too many farmers, if one is not a farmer. This is not a pronouncement often heard in farm communities. Nor have farmers yet been informed of a dangerous surplus of population in the "agribusiness" professions or among the middlemen of the food system. No agricultural economist has yet perceived that there are too many agricultural economists.

The farm-to-city migration has obviously produced advantages to the corporate economy. The absent farmers have had to be replaced by machinery, petroleum, chemicals, credit, and other expensive goods and services from the agribusiness economy, which ought not to be confused with the economy of what used to be called farming.

But these short-term advantages all imply long-term disadvantages, to both country and city. The departure of so many people has seriously weakened rural communities and economies all over the country. And that our farmland no longer has enough caretakers is implied by the fact that, as the farming people have departed from the land, the land itself has departed. Our soil erosion rates are now higher than they were in the time of the Dust Bowl.

At the same time, the cities have had to receive a great influx of people unprepared for urban life and unable to cope with it. A friend of mine, a psychologist who has frequently worked with the juvenile courts in a large midwestern city, has told me that a

major occupation of the police force there is to keep the "permanently unemployable" confined to their own part of town. Such a circumstance cannot be good for the future of democracy and freedom. One wonders what the authors of our Constitution would have thought of that category, "permanently unemployable."

Equally important is the question of the sustainability of the urban food supply. The supermarkets are, at present, crammed with food, and the productivity of American agriculture is, at present, enormous. But this is a productivity based on the ruin both of the producers and of the source of production. City people are unworried about this, apparently, only because they do not know anything about farming. People who know about farming, who know what the farmland requires to remain productive, are worried. When topsoil losses exceed the weight of grain harvested five-fold (in Iowa) or twenty-fold (in the wheatlands of eastern Washington), there is something to worry about.

When the "too many" of the country arrive in the city, they are not called "too many." In the city they are called "unemployed" or "permanently unemployable." But what will happen if the economists ever perceive that there are too many people in the cities? There appear to be only two possibilities: either they will have to recognize that their earlier diagnosis was a tragic error, or they will conclude that there are too many people in country and city both – and what further inhumanities will be justified by that diagnosis?

The great question that hovers over this issue, one that we have dealt with mainly by indifference, is the question of what people are for. Is their greatest dignity in unemployment? Is the obsolescence of human beings now our social goal? One would conclude so from our attitude toward work, especially the manual work necessary to the long-term preservation of the land, and from our rush toward mechanization, automation and computerization. In a country that puts an absolute premium on labor-saving measures, short workdays and retirement, why should there be any surprise at permanence of

unemployment and welfare dependency? Those are only different names for our national ambitions.

In the country, meanwhile, there is work to be done. This is the inescapably necessary work of restoring and caring for our farms, forests and rural towns and communities – work that we have not been able to pay people to do for forty years and that, thanks to our forty-year "solution to the farm problem", few people any longer know how to do.

Building Community With Affordable Housing

Supportive Environment And Cooperative
Living

The theme of our fall Conference, October 14-16 in Yellow Springs, will be "Building Community with Affordable Housing." This topic will include concern for a supportive environment for both people and nature, and cooperative living arrangements.

Ken Norwood, architect and planner, and director of Shared Living Resource Center in Berkeley, California, will give the keynote talk Friday night. He is co-author, with Kathleen Smith, of the to-be-published *Rebuilding Community in America: Housing for Ecological Living, Personal Empowerment and the New Extended Family*.

The Shared Living Resource Center was started by Ken Norwood in 1987 to bring innovative design to ecological housing and cooperative community living. His work is grounded in his belief that personal and social fulfillment, affordability, energy and resource conservation, and healthful and supportive living environments can be accomplished through cooperative community living. He will lead a small group session or workshop around these concerns on Saturday, October 15.

Mary Meyers and Richard Cartwright, from Michaela Farm in Indiana, will be speaking on Saturday about strawbale housing and leading a small group of those interested in pursuing this subject.

Richard Cartwright has designed and built a 1000-square-foot "minimal mass" home costing less than \$4000. He designed and is building, with Mary Meyer, their 1200-square-foot strawbale house – the first strawbale house to be documented in Indiana. Richard is a sculptor, landscaper and gardener, and is currently the head gardener at Michaela Farm of the Sisters of St. Francis in Oldenburg, Indiana. He has designed and built a greenhouse there and the Michaela Farm solar-powered sign. Richard and Mary's off-the-grid house will feature a solar-powered electric system and a greenhouse-contained wastewater reclamation system.

Mary Meyer is a massage therapist who practices in Cincinnati and in Oldenburg. Both she and Richard are actively involved in practicing permaculture and in organizing bioregional gatherings with others in the Ohio River Valley bioregion. They are both on the coordinating committee for the upcoming (Aug 14-21) Turtle Island Bioregional Gathering IV, to be held in Louisville, Kentucky.

"Strawbales are perhaps the only building material that can be grown in one year in a completely sustainable production system with positive environmental impact." The environmental benefits of building with strawbales are one aspect Richard and Mary will pursue in their presentation with videotape of building their strawbale house.

The philosophy of building a house with fire safety, energy efficiency, strength, durability, beauty, comfort and health considerations will be considered in their presentation. Richard and Mary will explain the design of their house, as well as the ongoing building process, in the context of the emerging Michaela Farm Community and its goals. Their unique house features photovoltaics for electricity and an internal wastewater recycling system modeled after the Biosphere II system as part of the plumbing, as well as multi-level spaces.

We will have two people with us from New Leaf, an intentional community in development in Cincinnati. The five families involved have been considering

cohousing to fill their needs. Don Hollister, Yellow Springs Councilman, and Roger Lurie, Township Trustee, will also be with us as persons concerned about affordable housing in Yellow Springs.

Please save the dates of October 14-16, and join us then. A brochure with schedule and costs will be forthcoming.

Commentary On Fossil Fuels and Housing

by Daniel Baright

Recently I have come across some incredibly astounding information which I am enclosing for your review. If I have gotten the numbers correct [from the World Almanac & Book of Facts, 1994] and done the calculations correctly, then it seems to me that it is nearly an emergency situation in regard to crude oil. If it is true that there is but 41 years or less of petroleum remaining, then why is the world not in almost panic mode? Even if one weren't an environmentalist, it would seem that one would be concerned in regard to future plastics, fertilizers and so forth. While a lot of that is done with natural gas, still it seems foolish to give such little value to a depleting resource. And even coal and natural gas aren't infinite in supply.

In the long run, it would seem that the relative costs of various energy strategies ought to use the following considerations: 1) Depletable fuels, such as oil, coal and uranium, ought to be priced at the source (as a world resource) by an amortization process using known reserve numbers and some time span less than infinity; 2) All external costs, such as pollution, transportation system hazards, societal costs, ought to be factored in at the consumption level or at some point higher.

No account is taken in regard to possible future yearly increases in production. Therefore, it would seem that we have even less than 41 years of production/consumption remaining using current

prices. Is a pound of oil as precious as a pound of non-depletable gold or more so?

We need a multimillion-dollar education/research/development and operating grant. It is amazing how much of the current real world economy is actually non-competitive in nature. It is frustrating to realize that lawyers are dependent upon lawbreakers, that doctors are dependent upon having sick people and so forth.

I may be getting to be a little old to hope for thousand-room castle/palaces. However, I really do believe that the real-life economics on that could be great, especially if such costs as architectural overhead were held by the company. Part of the frustration of life is in managing persons and their property. But before we need even think of that, we need an appropriate housing infrastructure policy.

Incidentally, Springfield, Missouri is 60 miles west of here, and has decided upon the creation of an entertainment zone. It would be better if future growth could be integrated into the current city rather than additional expansion. My thinking would be to do such things to create better living situations and particularly situations which promote alternative transportation and living situations.

My understanding is that it costs the taxpayers some absurd amount, such as \$20,000 or \$60,000 per year to incarcerate an individual. We ought to be able to put up appropriate housing for far less than that and at the same time take care of the existing homeless. Henry Thoreau and I have both lived somewhat successfully on but a few hundred dollars per year. Ah, but what could be done with but a few thousand!



Readers Write

Community Educational Service Council, Inc.

At its annual meeting on Wednesday, April 27, 1994, CESCI decided to dissolve as a corporation. Having incorporated in 1952, we have existed as a corporation and served the intentional community movement for 43 years. While we on the board of directors are sad to see the end to this era in movement history, we are delighted to be turning the fund over to the Fellowship for Intentional Community to continue the loan fund work we have been doing.

On behalf of the Fellowship for Intentional Community, we are extending you an invitation to join that vital movement organization: Fellowship for Intentional Community, P.O. Box 814, Langley, WA 98260. (615) 221-3064.

The Fellowship is an extensive, broad-based community service organization which has recently been revitalized from the historical Fellowship of Intentional Communities. They have taken over the publication of Communities Magazine, and last year ran a very successful Celebration of Community gathering for over 1,000 people in Washington state. We are very pleased to be able to turn the Loan Fund over to such a vital organization, and we encourage you to participate in the Fellowship.

The Fellowship has organized a loan committee with Harvey Baker, the chairperson of that committee. You may direct inquiries regarding the loan committee to Harvey at Dunmire Hollow, Rt. 3, Box 449, Waynesboro, TN 38485. (615) 722-9201.

Rita Jane Leasure, Vice President, CESCI, Lexington, VA

About Need for Community

We appreciate the contact from Vic Eyth encouraging us to send our contribution. We hope that we haven't fallen off your mailing list.

Our resources are very limited due to the recession

from which many are recovering today. These conditions in no way drive us away from friends such as you. We respect the work you have done for the movement toward community in the US and cheer you on. It is our belief that with all the change we see in our society, most of it is dividing us into two societies. We hope that the side with the least economic advantage finds community and thereby creates a happy and secure place apart from the devices that tend toward isolation and alienation.

Don & Doris Cuddihee, Greer, SC

About Native People's Day Celebration

Thank you for your fine article in your excellent newsletter. I've gotten several responses, from DC to Oregon! It helped spread the word.

I have enclosed the final mailing for this year's effort to promote an annual Columbus Day challenge... the alternative "Indigenous People's Day," – now supported by tribal associations representing 147 tribes, several national church groups, and others.

I see this as a critical and necessary cornerstone event that we have to put in place if we are to have hope of improving any other policies or situations today. We can't continue to let the coverup parades and propaganda of 1492 march down our streets ... 'cause then such policies will continue today ... in all 50 states, in Central and South America under similar flag-waving falsehood and heroic charades.

I hope your conference on housing goes well. I think your main speaker is on the right track.

Barry F. Keaveney, Sierra Vista, AZ



Announcements

Dreamtime Village Offerings

Dreamtime Village is offering a course in Fundamentals of Permaculture Design, a Straw Bale Construction Workshop, and a Permaculture Design Practicum, during August and September,

Fundamentals of Permaculture, a design course in the system of agriculturally-productive ecosystems, August 5 -12 at Acorn Farms in Belleville, Wisconsin. Contact Martin Jelenc at 608-832-6277 for information and registration form. The 8-day course is \$525.00 for tuition, vegetarian meals, camping space and a subscription to *The Activist*.

The Permaculture Design Practicum, held September 16 - 25 at Dreamtime Village, will focus on permaculture design processes and methods, using a variety of design approaches to develop a comprehensive design for a site at the Village. The course is \$450 and includes 3 meals a day plus camping. Call Liz or Miekal at 608-528-4619 for information.

September 8 - 11, Richard Hofmeister offers a Plastered Straw Bale Construction Workshop at Dreamtime Village. Fee is \$175, and includes meals/ camping. \$100 for prepayment by August 1. For more information, call 608-528-4619 or write Dreamtime Village c/o Xeroxial Endarchy, Rt. 1, Box 131, LaFarge, WI 54639.

New Community Forming

A small group of healthy, active, retired couples and singles have joined together to form a unique retirement community in New England. It is nonprofit, co-owned by members, and will be involved in some kind of light agricultural enterprise such as greenhouse horticulture. We welcome inquiries from interested persons who wish to spend their later years in a productive, healthy community among friends and companions. Write to Lucille Salitan, Center for Farm & Food Research, Inc., Box 93, Canaan, NY 12029.

Neighborhood Caretaker & Earthkeeping

Bimonthly *Neighborhood Caretaker*, since 1978, has emphasized community empowerment around human development projects and justice issues. Recently *Neighborhood Caretaker* and *Earthkeeping News* have begun exchanging writings and mailing lists, intending to strengthen the ties between those working in local environmental concerns and in human development issues. For a sample of each journal, contact Elizabeth Dyson, Editor of *Earthkeeping News*, 1522 Grand Ave., #4C, St. Paul, MN 55105. 612-698-349.

Padanaram Convention

Padanaram Settlement in Indiana is hosting its 26th Convention during the weekend of October 21 - 23. The Convention will focus on the philosophy, economics, education, religion and social aspects of building a worldwide network of communities cooperating together. They welcome ministers, educators, politicians, representatives of established communities and friends to share conclusions, convictions, doctrines, theories and ideologies. Anyone is free to speak on subjects related to the building of community. Time is set aside in the mornings for presentations, video and slide shows; evenings include speakers and entertainment.

For more information, write Padanaram Settlement c/o Rachel Summerton, R.R. 1, Box 478, Williams, IN 47470, or call 812-388-5599 or 812-388-5571.

Communities Conference

Twin Oaks Community, Louisa, VA, will host a conference on Labor Day weekend, September 2-5, 1994. The conference is sponsored by Fellowship for Intentional Community, Federation of Egalitarian Communities and InterCommunities of Virginia, and will explore topics such as land trusts, interpersonal relations, environmentalism in community, collective childrearing, spirituality and economics. For more information contact Ira or Gordon, Twin Oaks Community, Rt 4, Box 169, Louisa, VA 23093; or call 703-894-5126.

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Editor's Note

We welcome letters to the editor (under 300 words) and articles (700-2000 words) about any notable communities or people who are improving the quality of life in their communities. Please enclose a self-addressed, stamped envelope if you wish the article returned. The only compensation we can offer is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

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